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Knowles

SONGS
OF THE
LIFE ETERNAL
AND
OTHER WRITINGS
BY
EDWARD R. KNOWLES.

Lit., Am

Y 91 Knowles



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22 April, 1891.



SONGS OF THE LIFE ETERNAL.

" 'Tis Heaben must come, not we must go."

**" LORD JESUS CHRIST, grow Thou in me,
And all things else recede!
My heart be daily nearer Thee,
From sin be daily freed.**

**" Each day let Thy supporting might
My weakness still embrace,
My darkness vanish in Thy light,
Thy life my death efface.**

**" In Thy bright beams which on me fall
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.**

**" Make this poor self grow less and less,
Be Thou my light and aim;
Oh, make me daily, through Thy grace,
More meet to bear Thy name."**

**" Somewhere or other you will find what is needful
for you in a book, or a friend, or, best of all, in your own
thoughts — the eternal thought speaking in your own
thought."**

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SONGS
OF THE
LIFE ETERNAL;

AND
OTHER WRITINGS.

BY
EDWARD RANDALL KNOWLES.



BOSTON.
1891.

APR 22 1891

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Dedication.

TO MY WIFE.

To thee, so noble, fair, and true,
So patient, loving, kind,
In humble verse I offer now
The homage of my mind.

Faithful through trials thou hast proved,
Companion, wife, and friend;
Henceforth for all eternity
Our love shall never end.

Thou hast a dignity beside
The honored name of WIFE:
MATERNITY's bright gems enhance
The beauty of thy life.

MOTHER so gentle, WIFE so true!
Expression adequate
I cannot find to tell thy worth,
Thy merits to relate.

SONGS OF THE LIFE ETERNAL.

LIFE ETERNAL.

Two worlds there are: the one is real,
The other but seeming; both are *here*.
The seeming doth to us reveal
Its attractions great and our friends most
dear.

But greater far in the Spirit's light
Are the pleasures of matter's sense bereft,
When the world of the seeming fades from
sight,
And the real existence alone is left.

And dearer yet our friends will be
When illusions of earth from our lives have
passed,
And the spirit from matter's bond is free,
And the life eternal begun at last.

THE DAY IS AT HAND.

THROUGH the long vigil of the night,
To greet the dawning of the light,
I wait in peace, 'mid silence deep,
By expectation held from sleep.

Sustine me, Domine!

Though dark and endless seems the gloom,
Like to the quiet of the tomb,
I wait contented without fear;
The glory of the dawn is near.

Judica me, Domine!

The day is coming; Glorious Sun
Of Righteousness! Thy will be done!
Throughout the vast eternity
Thy radiance shines triumphantly.

Gloria tibi, Domine!

"OUR LADY OF PERPETUAL HELP."

Unto the holy temple faltering came
A pilgrim, footsore, ragged, and forlorn;
Weak and exhausted; weary, sick, and lame;
By passions, doubts, and piercing sorrows
torn.

To the blest Virgin Mother's favored shrine
he brought
A heart with grief and tearful supplication
fraught.

Whence comes this tranquil, holy, peaceful
calm

That doth upon his troubled spirit pour?
He seems to hear the sweet, consoling psalm,
"The Lord, Thy Shepherd, doth thy soul
restore."

As thus the Mother kind his prayer anticipates,
His heart with tender love and gratitude dilates.

THE CONVERSION OF ST. AUGUSTINE.

O BLESSED One! Thy life,
Incarnate once for me,
Now animates my soul,
Enabling me to see
Satan's devices deep,
And each alluring snare.
Call Thou my soul from sleep,
Who dost all ill repair.

Around me float the clouds
Of error, doubt, despair;
Extend Thy mercy, Lord!
Destroy me not,—forbear!
But suffer me to live,
Thy servant, Lord, to be.
Father! Thy Spirit give
To raise and quicken me.

Blest Mother of my Lord!
Entreat of Thy dear Son
That by this humble hand
His bidding may be done.
O Saviour! Let not pride
Control nor hinder me.
Forever at my side
Deign Thou, my God, to be!

REST AND PEACE!

A THANKSGIVING AFTER A MISSION.

JESU! Creator! God Omnipotent!
To Thee in grateful praise each knee is bent;
Powerless are banished evils to molest.
Oh dwell forever with us, our Eternal *Rest!*

Sweet Jesus! Resting calm in Thy embrace,
We know that Thou dost every sin efface;
And in Thy loving arms all sorrows cease.
Thou art our Rest, our Joy, our Life, our
Peace!

THE LOVE AND JOY OF HEAVEN.

I LOVE Thy labor, Blessed Lord !
Thy love is life to me ;
And in the fulness of Thy grace
A heaven of rest I see.

The rest Thou givest to Thine own
Is not that carnal ease
Indulged by those who idly seek
Their own poor selves to please.

It is a rest of perfect joy,
The joy of labor given
The poor and sick for love of Thee,
Which brings foretaste of heaven.

This little glimpse Thou givest now
Of Thy blest heaven above,
Incites me here to strive to gain
That heaven of perfect love.

And what does perfect love bestow
But perfect peace and rest;
And countless joys bestowed by Thee,
Who knowest what is best?

Jesus! Sweet Saviour! Grant to me
This perfect joy to know!
In Thee alone that joy I find;
Dear Lord, I love Thee so!

JESUS ONLY.

JESUS Only! This the burden
Of the everlasting song
Ever raised by angels holy;
And the bright, celestial throng
Bowing low in adoration
Down before the Saviour's throne,
Unto Him, the Sun of Heaven,
Loud, ecstatic hymns intone.

Grace Ineffable and Wisdom!
Joy and Life and Strength and Peace!
Love and Goodness! Power Substantial!
Thou whose glories never cease!
Lost in loving adoration
Thus we join the angel choir,
Praising Him, that Life Eternal
Unto Whom our souls aspire.

THOMAS F. HENDRICKEN.*

O SAINTED father! bishop, guide, and friend!
What memories sad and sweet those titles
blend!
Thy loving children in long retrospect
Upon thy living, ardent faith reflect.

Thy zeal for God's great glory proudly
shows
Where yon cathedral's massive walls repose.
No longer doth thy presence grace that
throne;
The Eternal Bishop claims thee for his own.

Saint yet uncanonized! With longing ear
The faithful's invocation now I hear,
When future ages shall thy life relate,
"*Ora pro nobis*, saint and advocate!"

*The first bishop of Providence.

ST. EDWARD THE CONFESSOR.

THY hallowed name, confessor-king,
A treasure precious, lovingly I bear.
Thy patronage, an heritage
Of noble worth and memory, I share.

Aliens to thee in rule and creed
Profane the temple by thy bounty reared;
The mammon-god is now adored
Where once the lowly Jesus was revered.

But let me not an alien be
To that grand temple of the living faith,
By willing hands throughout all lands
Sustained. Far sooner may my every
breath

Be one of sorrow, suffering, toil, and care.
Pray thou for me, my patron, friend, and
guide,
That I may hold in Jesus' fold
That living faith which is my only pride.

MISCELLANEOUS POEMS.

TO ARCHBISHOP WILLIAMS,

MARCH 11, 1891.

CLEAR as the sky of early morn
On this thy festal day,
With starry gems o'er its vast expanse
Shining in bright array,

Thus be thy memory's record fair;
Be all life's clouds dispelled;
And only the gems of thy life's reward
Upon its tablet held.

May this bright, peaceful consciousness
Greatly thy life prolong.
Of a life nobly spent the memory is
Eternal, clear, and strong.

PERSONAL REFLECTIONS.

ON PRESENTING A MIRROR TO A LADY.

THIS mirror, framed 'mid ancient carvings rare,
Which hath for centuries the charms portrayed
Of distant Persia's noblest ladies fair
In splendors oriental bright arrayed;
Destined to yet reflect a charming face,
Of calm repose and with expression sweet,
Reigning above a form of matchless grace;
O Lady fair, with worthy charms replete!
This souvenir I give to thee,
Thus to fulfil its destiny.

SHELLEY.

AN ACROSTIC.

PEER of noblest poets bright,
 Eternal Truth's undaunted knight,
 Rich in energy of love,
 Clear in imagery of mind,
 Yielding to none in genius grand,

Battling 'midst a world unkind,

Shelley did his life devote
 Human welfare to promote.
 Eternal Spirit, Power of Good !
 Let inspiration high our natures flood,
 Loosing our minds from superstition's bond,
 Enabling earth's bewildering gloom profound
 Yet to bring forth a paradise of good.

ALONE.

FEBRUARY, 1886.

ALONE in my dreary garret,
High up from the noisy street,
I think of two little cherubs,
And dream that I hear their feet.

Up they come, joyously running,
Perching one on each knee ;
And two little chubby faces
Shower kisses sweet upon me.

'Tis sweet to conjure in fancy
These two little faces so dear,
But then comes a pang of sorrow, —
Alas ! they're not really here.

God's curse be on them that would part us !
My children, so happy and bright !
He yet will restore you to me ;
He guideth all things aright.

Away, thou maddening fancy !
I yet must endure and wait.
Alone the vision has left me ;
Alone in the gloom with my hate.

RESTORATION.

FEBRUARY, 1891.

God's justice overrules the hate of men,
His bounty patient suffering will crown,
Alike His favors and His chastenings bless,
The humble He exalts, the proud casts
down.

No longer 'mid the garret's squalid gloom
I vainly hope, till hope to deep despair
Is turned, whilst all the future promiseth
Is sorrow, struggle, and incessant care.

Once more my home is happily restored,
Again my darling children round me play,
Effulgent, joyous rays of heavenly light
Brighten the dawning of a better day.

THE TRUE CHRISTIAN SCIENCE.

THE WATCHMAN, OCT. 16, 1880.

NEVER, probably, in the history of the Christian era has there been a period when, from all directions and sources, the false claim, — once warningly predicted by the divine Saviour, — “Lo, here is Christ; or, lo, He is there,” has been set forth so generally and widely as at the present time. And to every thoughtful person immediately recurs the admonitory sequence of the Lord’s prediction: “But take ye heed; behold I have foretold you all things.” “Believe it not.” But after this command of Jesus we read: “But in those days, *after that tribulation . . . then* shall they see the Son of Man coming in the clouds with great power and glory.” Now we behold on every side all possible forms of philosophies, systems, and even pretended revelations of Divine wisdom, each gaining over

to its support its more or less deluded and infatuated crowd of exponents and devotees, and each claiming to be solely and exclusively the final philosophy, the ultimate possible development of revealed religion, the *summa lux mundi*. Yet they are all imbued with principles of utter fatuity, inconsistency, and lawlessness, which logically and practically lead to the most fearful consequences in faith, disposition, and practical experience. Without delaying to consider the expositions of the various claims, theories, and doctrines advanced by these "Christian Scientists," "Faithists," false prophets, and bogus Messiahs of the present day, it is the purpose of this brief article to contrast with the pseudo-Christian Science fanaticism of our time, and its pernicious applications and results, the *true* Christian Science, that union with our Saviour Jesus Christ in our hearts, which is the source of all faith, knowledge, wisdom, spiritual life, and peace for the soul.

The "Christian Science" doctrine is that God is everything, all, the only absolute entity. God is good, not evil; therefore all is good, and there is no evil. Evil is only a delusion of a perverted mortal mind. Turning from this delusion, (though the absurdity is very apparent

of a part of God entertaining such a delusion for it to turn away from) we ignore error, sin, sickness, and death, which are unreal, and do not truly occur at all. We thus consider ourselves, argues the "Christian Scientist," one, in being, with God, "in whom we live, and move, and are." Furthermore, he claims, God is wholly spirit, and hence there is no matter; what we call matter is but the phenomena of this eternal and omnipresent spirit presented for our contemplation in accordance with fixed and permanent laws. Spirit is the only reality; God is perfect, therefore all is perfect; and, consequently, we are, as to our real selves, perfect, good, free, wise, well, and immortal. The fallacy, "God is all," is affirmed in a sense that so identifies God with the universe as to ignore the fact that an Infinite Being may have personality and must have an infinite power of self-adjustment in any degree, and thus must be capable of assuming the closest personal relations with finite persons. The most pernicious result of this "Christian Science" fallacy is that it annihilates human individuality, free-will, and accountability, and leads the sinner to the fatuous belief that of his own will and strength he can ignore and evade all the consequences of

sin and ignorance. All human experience, to say nothing of Revelation, disproves this idea that a man can, by "coming into a true understanding of being," and by ignoring and denying the reality of sin and its various results, become instantly free from all consequences of his past errors or misdeeds. With its unsound but seductive exegesis, "Christian Science" declares, in proof of this Satanic delusion, the text, "For as he thinketh in his heart, so is he," and argues that disease and all other evils are merely a matter of belief and of opinion, and that there is no sin if a man only thinks there is not.

Though "Christian Science" is but a revival, in its theological and philosophical aspects, of old errors, yet its popularity rests mainly upon the application of its pantheistic ideas in a new and attractive way, viz., the removal of disease. But the inconsistency of trying to cure a serious case of disease by "Christian Science" methods is evident from the simple fact that, according to the declared principles of "Christian Science," the metaphysician cannot know but that the spiritual influence tending to originate, foster, and contemplate that "delusion of mortal mind" known

as sickness may be far too powerful for his own right understanding, together with all the spiritual influence he can invoke and bring to bear on the case, to control or counteract in order to bring the patient to a realization of his real (?) condition of health, and immunity from all such evils as he is wrongly disposed to contemplate as real. Thus we find that this stupendous fallacy, self-styled "Christian Science," whilst ever reiterating the claim that "all is good," constantly recognizes and tries to remedy a definite form of evil; namely, spirit in a condition of error, discord, disquiet, and perversity of will.

I cannot more concisely epitomize the truth about this anti-Christian and lawless movement than to quote from a recent address made in Chicago by an earnest and sincere Methodist minister. He says: "A system which denies the personality of God, the personality of man, the reality of sin, the necessity of the Atonement, is another gospel. It calls forth the denunciation of the apostle: 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' It is from the devil, and it is the most subtle form in which

Christian faith can be attacked. It dethrones God, it perverts Scripture, it annihilates sin, it blots out the sun in the spiritual firmament, the atoning work of our Lord Jesus Christ. It deludes the soul with a muddy twaddle about good, peace, harmony, life, and health, wresting a portion of Scripture here and there to give Christian color and sanction. *Tested by the canons of science, it is not science, nor even the semblance of it.* "Ask me not," he adds, "to exchange the glorious gospel of the risen Lord for a human philosophy which revamps old errors, which dethrones God, enshrouds the Scriptures in thick clouds and darkness, and veils the face of the Crucified One! Sin, sorrow, tribulation, are real. To shut one's eyes and calmly deny their existence is the sheerest folly, and mocks the deepest instincts of the human heart. The cure for the woes of life is Jesus Christ the Saviour of sinners."

In running after the delusions of "Christian Science" and other similar conceits and "isms," men follow Satan instead of Christ. I won't pause here to discuss the existence and personality of Satan. It is certain from the Gospels that Jesus Christ believed in his reality, and that is reason enough for *my* belief. The devil's

aim in fostering all these philosophies and cults of our time, which are based upon half-truths, seductive fallacies, and perversions of truth, is to demoralize and bewilder pure-minded and intellectual people whom his baser and more earthly wiles do not ensnare, to weaken their will and individuality, and thus lower them to a degree wherein they become a ready prey to those grosser forms of temptation which they have been hitherto proof against. The complacency and self-conceit of those souls who are thus led to identify the will of self with that of God, believing themselves part of the Divine Spirit, and therefore perfect and impeccable because God is perfect, and forgetting that the individual can do nothing good without the grace of God, almost invariably precedes, presages, and indirectly causes their speedy fall from all that is good, and their utter ruin. God permits some, however, to recover themselves and return to a state of grace, after the worst of defeats in this spiritual combat with the Evil One. Such He takes up and uses to His greater glory after the devil has cast them away as useless to him, and supposedly the worn-out victims of his malice and delusions; and if they will ever remain mindful of their utter dependence upon

God for grace and strength, Satan can never regain them into his power. God's overruling providence makes even the worst of past experiences useful to us ; and thus, if we but lean on God's direction, we need never trouble ourselves about anything that is past, always provided that we have a sincere desire to amend and rectify anything we may have done, when and how it may please God to give us the opportunity and direction, which sooner or later He will bring about in His wise plan for our best good. Meanwhile, we should follow the duty He gives us to do, but His inspiration will never prompt us to ignore absolutely and repudiate any responsibility our past life may have incurred. And in this we behold the great practical difference between the true Christian life and practice, and such false systems as the pseudo-science we have been considering.

Again, if God is the only reality and entity, is it not inconsistent for a "Christian Scientist" to try to lead another person (or, rather, another part of the universal sea of mind or spirit) away from "the delusions of mortal mind" and into "the Science of Being"? For there is no way whereby he can judge whether one or the other is the more clearly and truly in the un-

derstanding of the Divine Being and Wisdom ; in short, the tendency of the "Christian Science" craze, when followed out to its fullest logical results, is to dethrone both the will and the reason, annihilating individuality and freedom of volition, and to lead finally to absolute lawlessness in all things, culminating in despair and insanity.

In the worst state of bewilderment, agnosticism and uncertainty into which a poor, deluded soul can fall, there is always possible a sure, intuitive perception of truth for the sincere mind, terribly hard, perhaps, to recognize, and only to be at first attained by absolute self-forgetfulness and by inclining the soul's perceptions heavenward to know it, but always within reach of the repentant prayer of the worst sinner or the most deluded fanatic. It is the voice of God ; to which, however far from Him we may be spiritually, we must incline our hearts to receive truth and wisdom. "Cast thy burden upon the Lord, and He shall sustain thee ; He shall never suffer the righteous to be moved." *This is the true Christian Science.* Yield a ready compliance with heavenly inspirations, become united with Jesus Christ in our hearts in love and will and understanding, and never forget that at

best our finite selves are utterly dependent on His grace and mercy to keep us in the way of truth, and free from those fetters of Satan, — pride, error, sin, misery, sickness, and death.

As applicable to the transition from the philosophy of conceit, the religion of self-interest, and the theories of pseudo-science, to the true science of the Christ, I may add in conclusion the following words of Sir Thomas Browne: "Rest not in the high-strained paradoxes of old philosophy, supported by naked reason and the reward of mortal felicity; but labor in the ethics of faith, built upon heavenly assistance and the happiness of both beings." To this faith there is ever ready for us a loving Guide, who is the true light of life, "and His name is called the Word of God."

"Jesus, my Saviour! look on me,
For I am weary and opprest;
I come to cast myself on Thee:
Thou art my REST.

"Look down on me, for I am weak,
I feel the toilsome journey's length;
Thine aid omnipotent I seek:
Thou art my STRENGTH.

"I am bewildered on my way,
Dark and tempestuous is the night;
Oh send Thou forth some cheering ray :
Thou art my LIGHT.

"When Satan flings his fiery darts,
I look to Thee; my terrors cease;
Thy cross a hiding-place imparts :
Thou art my PEACE.

"Standing alone on Jordan's brink,
In that tremendous latest strife,
Thou wilt not suffer me to sink :
Thou art my LIFE.

"Thou wilt my every want supply,
E'en to the end, whate'er befall;
Through life, in death, eternally,
Thou art my ALL."

PRACTICAL CHRISTIANITY.

FROM A LETTER TO A MINISTER OF THE GOSPEL.

MANY persons may disapprove and condemn your methods in works of human benevolence, and say, "You are vainly striving to do good amidst overwhelming and chaotic elements of evil. You have no apostolic ministry,—no mission, no jurisdiction." We who truly aim to confess in our lives and work that Jesus is the Son of God, dwelling in love and freely losing our wills in His, care nothing for such an impeachment. We are actuated by the highest and holiest cause,—even the direct influence of the Holy Spirit moving us, and bestowed by our Lord Himself. We have the vocation of use and efficiency, the obedience of opportunity and necessity. We have the mission of Love, the jurisdiction of Demand!

From thousands and thousands of starving, perishing, and sinful mortals — not only in distant lands, but about us, beside us, everywhere — comes the despairing, earnest, hunger-

ing cry, "Come and help us ! Raise us from our wretched state ! Show us the way to eternal life !" We must forward to our work. We have no time to stop now, to ponder over logomachies about the Trinity, to indulge in scholastic disputations about ministerial intention as affecting sacramental validity, or to interchange clerical civilities, or quite their reverse, about "rectorial jurisdiction" or the respect or infringement of "parochial cures." Let the Church bow her head in silent shame till this earnest demand is in some degree, more than now, satisfied, and until the great Church of Humanity can offer up to the Eternal Lord and Redeemer a vast harvest of souls brought to God through Jesus, and redeemed from superstition, ignorance, suffering, sin, and death, and can declare to Him : "Lord, I have kept the trust Thou gavest. I did not bury Thy gifts in the earth of superstition and formality. Accept this offering of beloved souls redeemed from sin and death to righteousness and life eternal in Jesus, our Lord and our King, to whom be glory and dominion for ever and ever !"

ECCE VERITAS!

WHILE we believe that all life is from God, many cannot comprehend that God is the life of all. They will say that, though all life is from God, yet each individual has a free will. How, then, can his own efforts, directed by that personal choice, have anything to do with his salvation? We reply, — For that very reason, viz., because he enjoys freedom of will. All power is of God, and a man is saved in part by his own efforts only when he comes to know that all strength is from God and is yet part of God, and that he, as an incarnation of Divine Life, is a Son of God, and to appreciate and strive to maintain that dignity. This is the putting off the natural man and putting on that character which shall be immortal. It is the return of the prodigal to his heritage.

Those Christians who fail to accept the doctrine of a Trinity of three Divine *Persons*, as well as *Essentials*, do not thereby necessarily fail to believe in and appreciate the divinity of the Lord and Saviour Jesus Christ. Knowing the

Divine Life manifested in perfection and eternally in Christ does not prevent them from recognizing the truth that *all* life is from the Lord, in Whom is no evil, and that the relatively evil and depraved man (so to express it) neither lowers the character of the Divine Life in him whereby he lives and is, nor alters its power and its law, but only punishes his mortal self for his transgressions of that law in the exercise of his own free will. God is incarnate in the best and the worst alike. The salvation of men depends upon their dying to self and living to God alone, and thus becoming like the Divine Master, Who said, —

“I and my Father are one.”

Love destroys self, and brings us into the realization of the Divine Life alone.

“No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.”

In the acceptance and following of this rule, we neither deny nor detract from the divinity and majesty of Jesus, Who said, —

“And I, if I be lifted up from the earth, will draw all men unto Me.”

We aim thus to lift up and exalt Him by our

faith and love, and thereby to lift up also our hearts to Him, to be His and His alone.

“Thou seemest human and divine,
The highest, holiest manhood, Thou ;
Our wills are ours, we know not how ;
Our wills are ours, to make them Thine.”

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

“And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.”







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